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ADVICES

TO A

YOUNG MAN

OF

FORTUNE AND RANK,

Upon his COMING to the

UNIVERSITY.

Non meus hic ſermo eſt, ſed quem præcepit Avorum
Maſcula ſimplicitas pietaſque ———

OXFORD,
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1760
Edward Bentham

ADVICE

TO A

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ON

FORTUNE AND RANK,

On his Coming to the

UNIVERSITY.

OXFORD,

Printed for the BOOKSELLERS.

SIR,

YOU are juſt entering upon a ſcene altogether new: You acknowledge that it carries an agreeable appearance; and you may make it one of the happieſt ſcenes of your whole life, pleaſant in future reflection as well as immediate ſatisfaction. But ſtill, the paſſing through it is attended with ſome hazard which beſpeaks your carefulneſs.

Though placed here in a ſtate of diſcipline, you will find the œconomy of your time, your money, and, indeed, of your whole behaviour, much entruſted to your own diſcretion. But then, the event is greatly intereſting to your well-doing in this whole life, and in that which is to come.

One particular muſt needs ſtrike your apprehenſion, and it is of great importance that you do not miſtake it; I mean, your being treated with more deference and exterior reſpect than what you have experienced hitherto in the courſe of your education.

Should there be any vanity in your mind, any ſtrong diſpoſition to vice and idleneſs, it is much if you are not told, by the flattery of giddy or deſigning companions, that your rank and fortunes give you the privilege of exemption from that obſervance of diſcipline, which is generally expected from perſons of inferior ſtations.

But indeed, the truth of your caſe is this; That remarkable habit whereby you are diſtinguiſhed; — That eminence of ſeat, which is allotted to you in places of public concourſe, are both of them intended to fix you in ſuch a point of view, that no part of your behaviour may eſcape the notice of the public, —— and conſequently to remind you what ſcrutiny and examination your conduct is likely to undergo. Happy if you learn this important leſſon to reverence yourſelf in order to ſecure reſpect from others!

A nobleman at the Univerſity can ſcarce fail to be talked of: His temper, his behaviour, his proficiency in learning, each furniſh topics of converſation, not only to the idle and talkative, but alſo to every ſerious man who wiſhes well to his country, and knows withal, how much its welfare depends upon the accompliſhments, and abilities, and virtues of young men of fortune and diſtinction. Few

Few give themſelves the trouble of aſking about meaner perſons. Theſe, if they are peeviſh and froward, will ſoon ſtand corrected by the reſentment of others, who find no reaſon to endure inconveniences from their ill behaviour: — if they neglect the opportunity of raiſing themſelves into eſteem by exemplary learning and goodneſs, — much more, if they tarniſh their characters by vice and idleneſs, by luxury and extravagance, they quickly feel the guilt of their crimes in the weight of their puniſhment: they are diſregarded, they are diſpiſed; they are given up by their old friends, without gaining any new ones that are worth the having; and by conſequence, they loſe all proſpect of obtaining a comfortable and decent livelihood in the remaining part of life.

Now, though it will be of equal importance to you in point of reputation and character to ſtand fair in the good opinion of others, yet your fortune will purchaſe you a number of followers, *having your perſon in admiration becauſe of advantage*. The greater your negligence and imprudence, the more likely is their proſpect of gain; and therefore they will flatter you as being much wiſer than you are, and endeavour to prevent you from becoming really wiſe. Unwilling to take offence at any thing

you

you ſay or do, they will perſuade you that they are your only friends: by providing for your pleaſures, and by making your behaviour diſagreeable to men of ſenſe and honour, they will hope to engroſs you to themſelves moſt effectually: by diſqualifying you to do your own buſineſs, and to look after your own affairs, they will render it neceſſary for you to ſee with other men's eyes, and to act by the ſervices of other men: —— And who ſo proper as they, whoſe behaviour carries ſuch an unwillingneſs to do you hurt, ſuch demonſtration of kindneſs, that they dare not even ſeem to contradict?

We read in Horace, that a rich man may afford to play the fool: But conſider, that it is a rich *fool* who makes the obſervation. The ſafeſt method you can take, will be to aſk any gentleman diſtinguiſhed in his neighbourhood, and reverenced for his ability and willingneſs to do good, — aſk him, I ſay, what he thinks of thoſe youthful amuſements and pleaſures which cauſe ſo much loitering and ſtumbling at this threſhold of manhood; —— aſk any one who thinks himſelf to have loſt the ſeaſon of his education through his own perverſeneſs, or through the negligence of his inſtructors; — aſk your own heart, what courſe you think moſt

moſt laudable in itſelf, — what you would recommend to your younger brother coming hither for his education, — anticipate what you would ſay to your own ſon, and I doubt not, the advices will all conſpire in one and the ſame admonition, namely, that whatever amplitude of fortunes or eminence of title you are born to, it is the more noble perfections of the mind and heart, which muſt render theſe, whenever you come to poſſeſs them, ſources of true enjoyment and real dignity.

Conſider then, that the grand deſign of a liberal education is to ſtrengthen the powers of your underſtanding, to enrich, but at the ſame time to correct your imagination, to moderate and guide your paſſions, in ſhort, to form and confirm the habits of piety, wiſdom, juſtice, temperance, and fortitude.

In this view you ought to acquire an habitual readineſs in every tranſaction to aſk yourſelf, whether it will promote, at leaſt, whether it will not obſtruct this noble and intereſting ſcheme: — And, in order to judge of your own proficiency in it, you ought to examine yourſelf ingenuouſly, whether you abhor the baſeneſs of every diſhoneſt practice, — whether you deſpiſe the meanneſs of ſenſual pleaſures whenever tempted thereby to neglect your buſineſs,

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to tranſgreſs the laws of your country, to act undutifully towards your parents and guardians, unfaithfully by your friend, or unkindly by your relations; to which enquiry you muſt add another, which affords the more direct and poſitive proof, whether you are patient and diligent, mild, tractable, forgiving, and beneficent; —and, for ſecurity to all the reſt, whether you have an awful ſenſe of duty towards God, delighting in the performance of what he hath commanded, and in the proſpect of what he hath promiſed.

That this character ſhould be the character of Engliſh noblemen and gentlemen is of great moment to their own happineſs, to the comfort of their families, and to the welfare of the nation. And the plan of our collegiate-inſtitutions is peculiarly adapted to theſe moral ends of education. Whoever ſubmits himſelf to be guided by it can ſcarce fail of becoming better as well as wiſer. The vices and misfortunes of thoſe who deſert it therefore ſhould be aſcribed to their own folly and perverſeneſs. As far as rational admonitions can enforce a rule of diſcipline, your governors, I truſt, will not be wanting in their duty both to you and to the place: whether or no they ſhall produce the deſired effect, depends upon yourſelf.

Conformity of Behaviour.

It is not uncommon for young men of fortune, even thoſe who are well-diſpoſed, to claim a diſpenſation from thoſe formalities which make a conſiderable part of academical diſcipline: they are conſcious that they mean well, that they abhor vice and love virtue; and thus they come to think, that having attained the moral ends of diſcipline, they want no further guards for their ſecurity.

But they would do well to conſider, that, as ſuch formalities, thoſe of ſtated attendances eſpecially, are peculiar to our Engliſh univerſities, ſo there is a tendency in them peculiarly uſeful to young perſons. One great deſign of them is to form the habit of a chearful compliance with thoſe many calls of neceſſary duty, which muſt hereafter be readily obſerved, if men hope to proſper in the exerciſe of their profeſſions, in the management of their affairs, and in the care of their families. He that will not leave his bed, his bottle, his companion, his newspaper, his game, or even his book when the ſeaſon calls him to fulfil his obligations, whether of civility, buſineſs, or duty, will make a very bad parent, a wretched œconomiſt, a languid friend, and diſcourteous neighbour.

If you carry your views onward, as ambition may direct, to the attainment of ſome public office, pray let me aſk, with what face can you aſpire to ſuch eminences of ſtation, how ill-qualified for them muſt you be, if you are not betimes well broke to take patiently that confinement and aſſiduity, which are neceſſary to fill them with ſufficiency, and to execute the duties of them with punctuality.

I will not deny but that length of time and alteration of faſhions may have derived an air of oddneſs to the modes of ſome particular inſtitutions: it may ſometimes render the obſervance of them, according to the literal ſtrictneſs of ancient forms, ſeemingly ridiculous, if not inconvenient and burthenſome. In theſe caſes it will be the praiſe of a good governor to conſider, what the times will bear, and what they require, and to make his relaxations and alterations accordingly. But, in the mean time, your moſt punctual obſervance is no more than what you virtually ſtipulated and promiſed when you were admitted into the college. — It will never injure your health, your learning, or your morals, — in moſt inſtances it will be an excellent preſervative, a great promoter of each; — it will always carry an irrefragable proof of ſomething truly amiable in your temper, while

you

you ſhew a greater regard to the rules of public order than to your own opinion, humour, and convenience.

Among other attendances, that of the chapel is a matter of great conſequence to young perſons, as well as to the good order and diſcipline of colleges. — Colleges were founded for their improvement not merely in good learning, but likewiſe in religion and virtue, —— without which, the higheſt attainments in learning will be a ſnare to the poſſeſſors, and of miſchievous conſequence to the public. Agreeably to this, the public worſhip of God, both morning and evening, hath been moſt ſtrongly inforced in every ſociety of this kind, both by ſtatute and cuſtom, — and the practice been ſtrictly maintained.

This part of diſcipline (whatever indulgences may be allowed in other reſpects) concerns perſons of higher rank equally with thoſe of inferior; and hath chearfully been ſubmitted to (formerly at leaſt) by the noble; and if ever perſons of diſtinction ſhould become habitually defective in their attendance on divine worſhip, their governors muſt reflect upon it with great grief. They know how certain the tranſition is from an habitual neglect of divine worſhip to an irreverent contempt of things ſacred, and

what irretrievable deſtruction is brings after it to every other virtue: they know what diſcredit ſuch irreverence muſt bring upon the college; and what miſchievous influence it muſt have, not only on ſucceeding members in this place, but in every place. For the authority of the great is of principal weight to inforce the laws of conduct, and their example will certainly lead the way in life.

Further ſtill, I would have you rarely miſs the opportunities of attending upon ſermons delivered from the univerſity pulpit. Conſider that it is the ordinary means appointed by Providence for publick inſtruction in matters of religion. You may alledge indeed, that "you can "improve more by reading a good ſermon at "home." — But aſk yourſelf ſeriouſly, Whether uſually in fact, you do, if you can; and whether indolence, company, or ſome other unjuſtifiable avocation is not at the bottom of your neglect. Let me add, that common decency and reverence to publick authority demand your attendance; and you owe ſo much to your inferiors as not to induce them, by your example, to think ſlightly of this, perhaps the only means they have of becoming partakers of Chriſtian knowledge.

However, I am for having you attend our Univerſity Sermons not only as a Chriſtian but as a ſcholar. Exert all your faculties of criticiſm; but do it with ſerioufneſs. Preaching here, whatever it may be in other places, is intended by way of exerciſe for the divine, as well as for the inſtruction of his hearers: — Academical hearers are naturally led by the courſe of their ſtudies to examine, Whether the preacher acts up to the dignity of his function, and whether he does juſtice to the ſubject-matter of his diſcourſe: and their own proficiency, as ſcholars, depends much upon the exactneſs with which they purſue this ſcrutiny. — But bad indeed muſt be the ſermon, or great muſt be the hearer's ſelf-ſufficiency and confidence in his own virtue, if, in the courſe of it, he does not feel himſelf reminded of many things in his own conduct or ſentiment, which, a ſincere Chriſtian muſt wiſh to reform or improve.

Choice of Company.

The choice of friends and companions, in every part of life, depends much upon fancy and ſympathy of inclinations: but ſtill, general advices may have their uſe.

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Be ſlow in coming to your reſolutions in this matter: for you will ever find it true, that the moſt valuable acquaintance you can contract is of ſuch as are themſelves delicate in their choice, and, conſequently, not over forward to enlarge the catalogue of their friends.

Converſation with men of ſenſe and ſobriety will be always innocent, and generally inſtructive: but a vicious man cannot be made an aſſociate, without forfeiture of reputation, and danger to your virtue. The ſame, though in a leſs degree, is the tendency of immoderate or unſeaſonable mirth and gaiety; which, in proportion as the love of it becomes habitual, is apt to give the mind a vain and frivolous turn, and to make men jeſters and merry fellows inſtead of diſcreet and uſeful perſons: —— if accompanied, as it often is, with the love of drinking, it becomes a treacherous evil, inſenſibly growing upon the thoughtleſs; and tho' not carried to that exceſs which intoxicates, yet the conſtant uſe of drinking deſtroys that mildneſs of behaviour, and ſteady prudence, which are the foundation of true worthineſs in character as well as of laſting health.

Think it not reaſon to be great with any man becauſe he claims relation of coming from the ſame place or the ſame ſchool. You know the general characters

characters of your ſchool-fellows; at coming to the Univerſity, you are as it were beginning the world again, and may, without offence or incivility, drop ſuch acquaintances as you think diſagreeable or inconvenient. Remember that a worthleſs man is always to be avoided, let him claim what relation he will: — never think yourſelf obliged in civility to ſpend your time with another becauſe he has nothing elſe to do.

It is a common advice given to young perſons of quality (and truly excellent advice it is when rightly underſtood) to *avoid low company:* but if you miſtake lowneſs of fortunes for meanneſs of manners, and ſo confine your acquaintance to perſons of your rank in underſtanding becauſe they are ſo in fortune, you certainly loſe the moſt valuable benefit of a public education.

Through a misfortune common to great men, the very ſuperiority of their rank often prevents them from knowing the world or themſelves. And this diſadvantage, ariſing from their eminence of ſituation, is ſometimes induſtriouſly heightened by thoſe whoſe intereſt it is to engroſs, as already hinted, the poſſeſſion of a young wealthy patron: to ſecure themſelves in his good opinion, they will magnify to him the ſenſe of his own importance; and, that their

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own ſervices may be the better noted, they will endeavour to create in him a diſtruſt and contempt of others, whoſe excellencies, if brought into a nearer view, might put their own merits under an eclipſe; ever ready to attend him in his diverſions, — to encourage him in his follies, — to join in the ridicule of college-diſcipline, and to vilify the aſſertors of it as men of narrow thinking, low breeding, and ignorance in polite life.

As courteouſneſs and condeſcenſion are among the moſt amiable qualities which a nobleman can poſſeſs, ſo you cannot purſue a ſcheme of conduct more truly uſeful to yourſelf than to employ them in diligently ſearching out men of real worth and abilities, and gaining their eſteem and affection. You may eaſily procure from men of this character, a large ſhare both of ſpeculative and practical knowledge, uſeful and entertaining at the ſame time, by civilities, which coſt nothing, but are too commonly laviſh'd on the undeſerving. And were you beſides to beſtow, in a handſome manner, occaſional bounties on indigent ſcholars of genius and diligence and good principles, whether you are acquainted with them or not, you would do no more than apply your riches to one of their trueſt and moſt reputable uſes.

It is by far the principal, if not the only valuable privilege of a ſuperior gown, that it opens a more eaſy acceſs to the beſt, the moſt improving, company that this place affords. But then you will find, that ſtudious men, — thoſe eſpecially who have but little acquaintance with the world, and are not connected with you by expectations or dependencies, — will be full as delicate and ſhy in accepting new acquaintance as you can be of offering it. This ariſes partly from being unverſed in the forms of treating perſons in high life, partly from a fear of not finding them ſuch as they ought to be, and partly alſo from a certain loftineſs of ſpirit, which a courſe of liberal ſtudy is apt to inſpire. Diſdaining the yoke of ſervile aſſiduity and adulation, men of true merit will ſometimes overſtrain their endeavours to preſerve a dignity in character, and thereby carry an appearance of ſeverity and moroſeneſs contradictory to their real temper.

But if, though unpoliſhed, they are reputed ſkilful in ſuch branches of knowledge as are worth acquiring, by all means cultivate every opportunity of addreſſing yourſelf to their notice. And be aſſured, that good men, and good ſcholars, are ever pleaſed in aſſiſting ſuch ten-

der minds as carry in them an appearance of modeſty, a love of virtue, and a deſire of inſtruction, and quickly change their ſeeming coldneſs and roughneſs into a very obliging, though artleſs, demeanour.

Reſpectfulneſs of Behaviour.

Towards the head and other governing members of the college, let your behaviour be obliging and reſpectful. Conſider, that they, in their ſeveral degrees of ſubordination, are maſters of the family into which your parents have requeſted your admiſſion. They have therefore a right to expect that your whole conduct in it be inoffenſive, and conformable to the rules eſtabliſhed for its inward peace and tranquillity, as well as its outward credit and reputation.

The munificence of their founders hath placed them in a ſtate of independency, for this very purpoſe, that they may exert themſelves for the real good of young men committed to their charge, uninfluenced by ſiniſter views, and unawed by fear. In this reſpect the Engliſh univerſities have an advantage peculiar to themſelves. The ſervice, in which the ſtated members of colleges are retained,

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is highly honourable, namely, that of promoting good learning, virtue, and religion: and if they diſcharge their duty truly, ſome by inſtruction, and all by example, they will ever meet with comfortable teſtimonies of honourable regard from ſerious and worthy men.

I need not uſe many words to ſhew what particular regards of reſpectfulneſs are due to your tutor, he to whom the care of your health, your morals, your œconomy, your learning, indeed your whole intereſts in this place are immediately conſigned. If he does his duty by you, he well earns not only his ſtipend, but all the eſteem and love that you can pay him. Neither will a tutor of this character be at all ſolicitous for the continuance of pecuniary advantages to himſelf, when, after a fair trial of your diſpoſition, he finds that his tuition is no longer attended with credit to the college, or benefit to you. If he be an honeſt man, he will conſider what the nature of his truſt requires, what will be for your improvement, and not for your pleaſure; — or rather, he will ſpare no pains to adjuſt them in perfect conſiſtency with each other; but he will never ſacrifice the former to the latter.

With regard to the other members, let me not be underſtood to plead for any ſacredneſs of character in fellows of colleges, when I deſire you not to indulge yourſelf too much in the notions of your own ſuperior gentility, nor in crediting many ridiculous ſtories of them, which, at or before your coming to the univerſity, may poſſibly have been related to you with great mirth and aſſurance. —— Uſe your own obſervation, whether what has been repreſented to you as churliſh and pedantick may not deſerve the better names of real ſerioufneſs and ſolid learning. —But let us ſuppoſe, that in the number of *Fellows*, there are ſome truly odd characters, ſome humouriſts, ſome not much to be revered for either erudition or virtue. You will do well to habituate yourſelf here to practiſe what the quiet of yourſelf and family will require you to obſerve hereafter. In every neighbourhood there is found a mixture of characters, not much to be inwardly reverenced or eſteemed: and yet it would be very inexpedient not to obſerve the rules of decent behaviour towards them, ſo far as either buſineſs or civility ſhall occaſion any intercourſe with them. If you note a vice or folly, ſhew your good-

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neſs and wiſdom by avoiding it. Conſider, that your parent, if a man of ſenſe, cannot think himſelf at liberty to proclaim his cenſure or ridicule of every thing in his neighbour's character or conduct which falls not in with his humour or opinion. Why then ſhould you do it here? why contract the habit of being offenſive to others—to thoſe in this place, who are under no more obligation to you, and have no more dependence upon you, than will the gentleman who lives within five miles of your houſe in the country?

But there is another ſet of men with whom you may chance to have more immediate concern in the way of diſcipline: and theſe are the Officers of the univerſity. It were indeed to be wiſhed, that the perſonal excellence of every officer correſponded to the dignity of his ſtation; and that authority was never debaſed by the weakneſs of him that wears it. But academical offices being, moſt of them, ſupplied in annual rotation, muſt ſometimes, in the courſe of that rotation, be committed to improper perſons: and yet, ſuppoſing the magiſtrate to be ever ſo indiſcreet, ill-tempered, and ill-manner'd, you cannot ſuffer inconveniences from theſe bad qualities, but through

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your own fault. The laws of the place, the rules of your conduct, are plain and notorious: you conſented to them at your firſt admiſſion: you know before-hand to what alternative you are ſubject, and in caſe of tranſgreſſion, you have none to blame for the penalty but yourſelf.

In matters left to a magiſtrate's diſcretion, the penalty inflicted can rarely be of ſuch a nature as ought to ruffle a good-natured ſenſible man. Want of lenity, want of temper, want of diſcretion, and want of good manners, are, indeed, diſgraceful; but bring a ſhame to him that gives uneaſineſs, and not to him that ſuffers it. And though the office with which ſuch an one is inveſted can never be urged in claim of inward and hearty eſteem, it doubtleſs confers a juſt title to many tokens of outward deference and reſpect: — a reſpect due not to the man, but to the ſociety whoſe commiſſion he bears. A judge, a ſheriff, a juſtice, a conſtable, may have their reſpective weakneſſes and paſſions: but what plea will this afford for diſputing their authority, or affronting their office?

In ſhort, he who has dealings with a bad magiſtrate, has a noble field opened to him for

for the diſplay of his own goodneſs. And the beſt and ſafeſt return he can make for the ill manner in which he is treated, is, to let the world ſee that ill-uſage cannot eaſily provoke him to do an ill thing: where the law is againſt a man, he ought to take the infliction of its penalties patiently. And if it be executed with partiality or unequitable ſtrictneſs, every ſtander-by will acknowledge him to be the officer's ſuperior, even in his very ſubmiſſions: — the modeſt youth may be aſſured of many prejudices in his favour, — and, if that can bring comfort to any good-natured mind, of the world's being ever ready to avenge him of an ill-natured indiſcreet magiſtrate by its cenſure and diſeſteem.

Diverſions.

It is difficult to preſcribe to others what ſhall be their amuſements. Let them be manly and uſeful; at leaſt, let them be ſtrictly innocent; but, beſides this, take care that they be not over-expenſive to yourſelf; nor of ill example to others; nor of diſcredit to the place. By no means ſuffer them to grow or become neceſſary; but be ſo much their maſ-

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ter, that they never govern you, or engage you when you ſhould be employed in more important affairs, whether of buſineſs, or ſtudy, or devotion. If you would be a wiſe, or good, or happy man, you muſt be able to *deny yourſelf:* a conſiderable part of academical diſcipline is intended to form the habit of this neceſſary and fundamental duty.

Diverſions are very apt to be criminal in themſelves, or to become dangerous in their conſequences. Natural conſcience will ſoon remonſtrate, whenever the former is the caſe; and as you value your honour and future happineſs in life, or future uſefulneſs, let me conjure you never to reſiſt its remonſtrances, be the ſollicitations what they will. As to the latter kind, I will not ſtrain my advices with ſo much auſterity, as to inſiſt upon the utter inexcuſeableneſs of ſpending a vacant hour at cards, &c. nay, under the forementioned limitations, I would even adviſe you to accommodate yourſelf to the gaieties and diverſions of thoſe with whom you converſe. But ſurely, a young gentleman, who conſiders himſelf as laying the foundations of future happineſs, will do well to contrive that his very amuſements may ſerve the purpoſe of improvement as well as paſtime.

If

If exerciſe on horſeback be reckoned among the neceſſaries, is it neceſſary that this exerciſe ſhould be taken upon the courſe, or in chaſe of hares and foxes, or in riding for the ſake of riding? — May not the end of health be ſecured by ſucceſſively travelling over the ſeveral parts of the neighbourhood — and, in the vacations, by extending your excurſions to the many monuments of Britiſh, Roman, and Saxon antiquities; — the ſcenes of memorable actions, — with other curioſities of Britain, natural and artificial; its principal docks and harbours; — the remarkable ſtructures whether of churches, bridges, or houſes diſtinguiſhed by the elegance of their architecture, the excellence of their contrivance, the magnificence of their furniture, or the beauty of their ſituation? — Upon what ſubjects can you more uſefully indulge your curioſity than by examining the many engines and mills for ſhortening of manual labour; — the proceſs of various manufactures; — the improvements of huſbandry, with its implements of carriages, ploughs, &c? to theſe let me add the valuable trades of weaver, ſmith, carpenter, maſon and gardener, as much better deſerving your attention than ſauntering away your time in a coffee-houſe, over a billiard-table,

or in a tennis-court. — Nay, was you occaſionally to try your hand at theſe lower arts, beſides the confirmation of health and ſtrength, which your body will receive from the very exerciſe, you will open your mind to make due advantages of thoſe contrivances for uſe and delight which you may meet with in the courſe of your travels; you will learn to eſteem, to encourage, and perhaps to improve that ingenuity of artificers, from whence this nation derives much of its true luſtre and wealth; at leaſt, you will learn how to govern and direct your workmen in their ſeveral employments.

If in walking abroad you let yourſelf by degrees into the proceſs of vegetation with the formation and ſpecies of plants; — if, in bad weather, you take under examination the many ſpecimens of natural hiſtory which may be ſeen in the cabinets of our univerſity; — if you examine the ſtructure of animals; — if you qualify yourſelf with ſo much ſkill in drawing as to retain and communicate the idea of uncommon buildings and machines — This filling up of your time vacant from reading will not only ſecure you from the dreadful misfortune of a young man's not knowing what to do with himſelf, but is the

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likelieſt way to diſcover ſeveral aptitudes of your genius, and to contribute towards fitting you, according to your ſtation, to be eminent and uſeful in your country as a man of buſineſs and publick ſpirit.

Expences.

Your fortunes will never be hurt by what your ſtation obliges you to ſpend at the univerſity: and yet, conſidering the multiplicity of articles to be diſcharged for neceſſaries and for amuſements, which, in young men's opinions, are very apt to hold an equal rank with neceſſaries, it is well if you do not inſenſibly fall into the faſhionable complaint of the great expenſiveneſs of an univerſity-education.

But in computing this, I may juſtly deſire moſt perſons at leaſt, even of rank, to ſtrike out the expence of keeping a ſervant; but ſtill more, of keeping horſes; and all of them to reduce very low, if not to omit entirely the articles of Tennis and Billiards, Coffee-houſes and Taverns, Entertainments of dinners and ſuppers at their private chambers; for ſuch things, tho' none of them countenanced by the rules of academical eſtabliſhment, are what commonly aggravate the load of young Gentlemens expences. Com-

Compare the price of *College-Commons*, in all its particulars, with what the ſame will coſt in any houſe of publick entertainment; — compare the rent of *Chambers* with what muſt be paid for the ſame kind in any reputable family or in the Inns of Court, and you muſt acknowledge great moderation in the charge; as you muſt alſo do, if you conſider at how low wages the daily ſervice of your Bedmaker is fixed. And as for the expence of *Tuition* (I muſt here except ſome caſes of particular liberality) was a diligent Tutor to be paid for his lectures at the price of a Muſick maſter, was he to charge for his attendances, his writing letters, his trouble and riſk in receipts and diſburſements, at the rate of common agency, he would certainly find his account in the alteration, tho' he ſhould reckon nothing for many important articles with which men of buſineſs in the world ſeldom concern themſelves at all, I mean that frequent anxiety which he ſuſtains on account of his pupils, his vigilance leſt they injure their health or reputation, his attention in the time of ſickneſs, his adviſing their inexperience, his bearing with their follies, his ſoothing their perverſeneſs, and correcting their (and it may be, in ſome caſes, their parents) imprudence. Now it ſhould be remembered that all theſe ſervices of a Tutor

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in an Engliſh Univerſity ordinarily ſtand a young Gentleman of rank in leſs than half what he muſt pay for the ſervice of a common footman. — And let me add, that the exerciſe of ſuch acts of fatherly kindneſs by the *Head* of your College will coſt you not a farthing: His reward is the pleaſing conſciouſneſs of contributing his endeavour to make you an ornament to his Society and a bleſſing to your family.

The article of *cloaths*, which in other places is, to men of quality, very expenſive, is here limited, by the rules of good ſenſe and good œconomy; and faſhion, at length, has added her ſanction, approving a plain, grave habit, and requiring nothing more than to be decent and cleanly.

To return then to the conſideration of entertainments given in private chambers, You may think, and I will not abſolutely deny, that extraordinary occaſions may admit of extraordinary expence, may ſeem to require it: but to entertain a country friend, and much more a fellow-ſtudent, with the ſame, or greater variety of plenty than your parent would offer in his own houſe, is a very prepoſterous diſplay of generoſity: and it is baſe, if you transfer to this indulgence of your appetite or your vanity, what ſhould diſcharge

diſcharge the bills of your bedmaker, your taylor, your mercer, your bookſeller, &c.

You cannot therefore too frequently reflect how pernicious are the habits of expenſiveneſs and diſſipation; how directly ſuch anticipations of your allowance will pave the way to meanneſs and diſhoneſty; that, however amiable the virtue of Generoſity may be in young perſons, the value of juſtice and punctuality is infinitely greater, both for your own ſake, and for the ſake of others, who may have their concerns intermixed with yours.

If then you find your governors ſometimes tender how they oppoſe theſe juvenile gratifications in the higheſt tone or by the rigorous cenſures of authority, do not miſinterpret this their connivance into an approbation; neither miſtake it for a permiſſion to proceed onward to acts of downright riot and extravagance: Rather let their occaſional indulgence move your generous mind to obſerve that decency, frugality, and moderation, which, if ſheltered in a tavern, you might be tempted to tranſgreſs. The very walls of your College, it is to be hoped, will inſpire you with ſome degree of modeſty and prudential reverence; and preſerve you from ſhewing by expenſive affectations of manlineſs that you ſtill retain the indiſcretion of the ſchool-boy.

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Upon the whole, ſince the beſt diſpoſed Youth may ſometimes want a check upon his inadvertency, I cannot but recommend your having before you a table of the neceſſary expences to be diſcharged * quarterly from your allowance, and freely uſe the remainder for the purpoſes of your innocent amuſements; amongſt which, to men of truly noble and ingenuous tempers, the exerciſe of occaſional bounty and charity will ever make a part. But it ſhould be a grand principle with you to incur no man-

* *Many are the articles likely to be incurred in the courſe of academical education, ſome neceſſarily, ſome occaſionally, and others very imprudently; --- but many, even of the neceſſaries, may be much moderated by proper frugality.*

Necessaries.	Occasional.	Unacademical.
Tuition.	*Charity.*	*Livery Servants.*
Chamber Rent.	*Lectures in Experimental Philoſophy.*	*Horſes.*
Univerſity-Dues.	*Chemiſtry.*	*Chaiſe-hire.*
College-Dues.	*Anatomy.*	*Coffee-houſe.*
Cutlery.	*Civil-Law.*	*Tavern.*
Commons.	*Common-Law.*	*Cook's-ſhop.*
Bed-maker.	*Maſter in Fencing.*	*Billiards.*
Shoe-cleaner.	*Dancing.*	*Tennis.*
Laundreſs.	*Muſick.*	*Cards.*
Barber.	*Drawing.*	*Other Diverſions.*
Bookſeller.	*French.*	
Mercer.	*Italian.*	
Taylor.	*Phyſician.*	
Sempſtreſs.	*Surgeon.*	
Shoe-maker.	*Apothecary.*	
Candles.	*Nurſe.*	
Grocery.	*Upholſterer.*	
Fuel.	*Joiner.*	
Hoſier.	*Painter.*	
Glover.	*Glazier.*	
Milkman.	*Smith.*	
	Fees for Degrees.	

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ner of debt, but what you know you are well able to diſcharge. Whoever ſuffers himſelf, in the firſt exerciſes of his œconomy, to be guided by this principle, will ever after feel the beneficial effects of ſo doing; and whoever doth not, will find reaſon to lament his departure from it.

I will not enter further into reflections upon other parts of religious, moral, and prudential conduct, though of infinite importance to be attended to by every young man. A few ſerious books upon the two firſt articles well choſen (and ſome ſuch, no doubt, will be recommended to you by your tutor) may be ſufficient; eſpecially if you habituate yourſelf to ſerioufneſs, by a conſtant attendance upon the duties of the chapel.

As to the third particular, I refer you at large to thoſe excellent treaſures of good ſenſe, and elegant compoſition, which are to be found in the *Tatler*, *Spectator*, *Guardian*, *Rambler*, *Adventurer*, *the World*, &c. nor can you better prepare yourſelf for making a proper uſe of *academical education*, than by a ſerious peruſal of Archbiſhop *Secker*'s Act-Sermon, preached before the Univerſity of *Oxford* upon that ſubject.

My ſentiments concerning matters of *learning* ſhall be communicated to you hereafter: In the mean time accept of the foregoing admonitions, and excuſe their freedom, as proceeding from that ſincere and affectionate regard with which I am

Your faithful humble Servant.

A

SCHEME

OF

SELF-EXAMINATION.

THE exercise of Self-examination, in respect of Religion and Morality, hath been frequently recommended by wise and good men: and the usefulness of it hath ever been confirmed by experience. To Masters of Families, to Merchants and Traders, it appears absolutely necessary in point of Oeconomy.

And surely every reason concludes equally strong for examining well how we husband our Time—that Talent, on which the value of all the rest very much depends; and which, if buried through indolence, if lost through misapplication, or squandered away in vice, is most difficult to be retrieved.

Few perſons are more intereſted in the performance of this duty than younger Students at the Univerſity: Nor indeed are Any more liable to be deceived, and even to deceive themſelves, than They.

Joyous they ſhake off the trammels of School-diſcipline, and enter into what they think a ſcene of Liberty: Giddy in contemplating its variety, and uncertain What to Do, and Where to Fix: Admiring every object that carries the appearance of novelty, and therefore often changing; tranſported with every feel of pleaſure, ignorant of conſequences, and therefore ſanguine in their hopes and fearleſs in their apprehenſions; careleſs from whence they embark, and unmindful whither they are going.

Whereas grown perſons are often checked in their purſuit of wrong courſes by the weight of their expenſiveneſs, the young man, having a conſtant reſource in his Parent's fondneſs, for that reaſon is apt to be laviſh of his Time and his Money, in proportion to the liberality with which he finds every Want precluded and every Conveniency ſupplied.

No wonder then if he overlooks the real circumſtances of his condition—if he miſcalculates What he does ſpend—and much more

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What he ought to ſpend; add to this, that, by ſpending more than he can afford to ſpend, he not only injures himſelf and his parent by the preſent damage, but unhappily contracts ſuch habits of being both expenſive and idle, as he ever after finds a difficulty to reform.

And, if this be a misfortune incident to young men in matters which lie within the reach of common ſenſe, much more at a loſs will they be in reſpect of thoſe accompliſhments which form the Scholar, and are far removed from common life. In manual trades the proofs of induſtry and ingenuity are obvious and inconteſtable; the mechanick need only produce his work to aſcertain his title to praiſe or diſgrace. But the proofs of literary and intellectual proficiency are leſs ſtriking, ariſing from a multiplicity of articles; the acquiſition of which, in the nature of things, is very ſlow and almoſt inſenſible:—nay, barely to know What articles are neceſſary is a work of ſome obſervation and experience. Hence it comes to paſs, that the young Scholar is ſometimes deceived by judging his proficiency to be more than it really is. Seeing not the extent of uſeful ſcience, in knowing Something, he imagines he comprehends it All;—or finding others more ignorant than himſelf,

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and gliding into advantageous ſtations with the ſucceſsful gale of friendly favour, he, in proſpect of the ſame aſſiſtances, is fully ſatisfied with himſelf that he knows enough.—Or, by another compendious method of Self-deceit, he runs for ſhelter to the eſtabliſhed reputation of that ſchool or ſociety in which he is educated, and by an hereditary kind of right uſurps thoſe honours, to which he contributes nothing but a loud and forward zeal in proclaiming them. Is it ſurpriſing, if, under theſe circumſtances, he is for taking his eaſe in mirth and idleneſs,—if he continues ignorant, and becomes contemptible?

But, whatever chance a young man may think he has of deceiving the World, it certainly concerns him not to deceive himſelf, not to ſtretch the notions of his Self-importance to the hazard of his own undoing, nor to ſuffer himſelf to be loaded with ſuch a burdenſome credit as muſt cruſh him whenever his merit is brought to the teſt. If then, the faſhion of the times, by bringing the antient ſtrictneſs of Academical Diſcipline into diſrepute, has deprived him of many advantages, the more neceſſity will there be of ſubſtituting, in the room of it, ſome courſe of Self-diſcipline: and, if the interpoſition of friendly reſtraint and expoſtulation is apt to be reſented, as the

effect

effect of over-officiouſneſs, impertinence, and ill-nature—though he cannot bear the being queſtioned by Others without ſhame and vexation, yet ſurely he may find inclination to converſe with himſelf;—and he will, I hope, kindly accept the following plan for carrying on this ſcrutiny ſo important to his improvement and happineſs.

I may go on to obſerve, that as grown perſons are not always proof againſt the allurements of Pleaſure from without and of Self-deceit from within, even They likewiſe may purſue the ſame method of Self-examination with great proſpect of advantage: I might inſiſt that no articles of enquiry, which are truly intereſting to the Pupil, can be altogether unconcerning to the Tutor; I might---I will go on, and every good mind will pardon my preſuming to ſketch out ſomething of what every ſuch Inſtructor may be ſuppoſed---and indeed ought to ſay to himſelf. And happy will it be, if in each article of enquiry, he can return an anſwer perfectly ſatisfactory to his own mind, and to the expectation of thoſe who have honoured him with their confidence!

The courſe of a Tutor's Self-examination then, I apprehend, may proceed in the following manner.

HOW

HOW far have I perfected myſelf in the ſeveral Branches of Learning, profeſſed to be taught in the Univerſity?

What aſſiſtances do I procure for my pupils in thoſe parts where I feel myſelf to be deficient?

Do I ſo plan out the diſpoſal of my own Time, that I can fulfil the Duties of my Office with punctuality, and at the ſame time purſue my own Studies, as well as take the Exerciſe proper for my Health?

What are the Amuſements and diverſions in which I delight?

Are they proper for a Clergyman and Tutor?

Are they not likely to be drawn into ill example by my Pupils?

Do I ſo plan out the Time of my Pupils, that they may attend my inſtructions in the ſeveral branches of Academical Learning, within the Time allotted them here by their Parents?

Do I endeavour to render the Learning of former ages intelligible to them, while I inſtruct them in the diſcoveries of later times?

Do I direct the more particular attention of each perſon to ſuch things as may chiefly relate to their intended future part in life?

Are the times of my Lecturing them fixed and ſtated? or,

Do I call them to Lecture only at ſuch times as I find myſelf free from other engagements?

Do I conſtantly or frequently inſpect the compoſitions made by them in the ordinary courſe of Exerciſe for the Officers of the College?

Have I ever enquired of them, whether they have been Confirmed? and what ſenſe they have of their Duty in frequenting the Chapel—and the Communion?

Do I ſet them a good example by the conſtancy of my own attending divine Service, both Morning and Evening?

Do I give them any ſtated Lectures on the ſubject of Religious knowledge?

Do I occaſionally, in ſeparate converſations, endeavour to make this important branch of knowledge eaſy to them?

Do I caution them againſt miſtakes—endeavour to remove difficulties—and acquaint them with ſuch Books as may give them ſatisfaction?

Do I ſet them a good example by my conſtant attendance upon the Univerſity Sermons?

Do I teſtify my regard to the Honour of the Univerſity by my perſonal attendance at the more ſolemn Lectures and Publick Orations?

Do I purſue that regard by inciting my Pupils to do the ſame?

Am I attentive to their welfare in point of Health?

Do I admoniſh my Pupils earneſtly and freely, thoſe of higher rank eſpecially, when I ſee them irregular in their Habit?

Indecent in their behaviour?

Immoderate in their expences?

Regardleſs of College-Rules?

Negligent in their Attendances?

Remiſs in their ſtudies?

Imprudent in the choice of their companions?

Tending towards Vice?

Do I occaſionally viſit them in their chambers, in order to aſſiſt myſelf in judging of their true condition and ſtate in the foregoing reſpects? or,

Do I leave them to ſhift for Themſelves, to learn what They can? and to do as They pleaſe?

Upon what principle is ſuch my remiſſneſs founded?

Is it becauſe I fear to diſpleaſe them?

—— becauſe I care not for the trouble?

—— becauſe I would maintain the character of being gentleman-like and good-natured?

Is not ſuch remiſſneſs inconſiſtent with the Truſt I have undertaken?

What does the Parent expect from me in theſe particulars?

What does the World expect?

What will the young men themſelves think of it hereafter?

Am I entruſted with the care of my Pupil's money?

Am I punctual in my diſburſements?

Do I regularly ſtate my accounts for the ſatisfaction of my Pupils, and for their better introduction into the management of their affairs?

Do I inſiſt upon being regular and punctual in their diſcharge of all neceſſary articles?

Do

Do I give the Parent or Guardian timely notice of all neglect or remiſſneſs in this particular?

Do I conſtantly tranſmit to them ſuch Bills as have been intruſted to my Payment?

But enough of This.—If a well-diſpoſed Youth ſhould want a ſcheme of Self-examination in reſpect of his Religious and Moral condition, I may refer him to a very common and very good book.—*The Whole Duty of Man.*—In the following ſcheme (the literary parts of it) he may expect to find the moſt material articles in each branch of ſtudy; to them let his attention occaſionally be directed, both in examining his own proficiency, and in aſking advice from others, what method he is to purſue, and what books he ought to conſult: By ſo doing, he will probably ſoon arrive at the firſt ſtep towards becoming wiſe, that of knowing himſelf to be ignorant. And I would further adviſe him, in the courſe of his Reading, to ſupply ſome of thoſe defects, which I am ſenſible may be noted in the following ſections, and which indeed are unavoidable in ſketching out ſo extenſive a ſubject of Enquiry.

GENERAL

GENERAL QUESTIONS.

DO I come to the Univerſity with a full reſolution to follow the Advice of my Parents and Governors, and to obſerve the rules of Diſcipline eſtabliſhed in my College?

Am I deſigned by my friends for any particular profeſſion?

Do I conſider often how I may beſt prepare myſelf for entering upon it with reputation and ſucceſs?

Have I formed to myſelf any regular plan for the diſpoſal of my Time?

—— for the proſecution of my Studies?

Am I careful in the choice of my Companions?

Do I take myſelf to be a man of Spirit?

Have I the courage to refuſe compliance with what I know to be wrong?

EXPENCES.

HAVE I any ſtated allowance for my Expences at the Univerſity?

Have I any income from Scholarſhip or Exhibition?

Ought I not frequently to conſider what are the ſeveral articles of neceſſary and ſtanding expence before I allot any money for Diverſions and Amuſements?

Are not the cheapeſt Diverſions commonly the moſt healthy and reputable?

What is the common expence of the following Articles to a perſon in my ſtation?

Necessaries.	Occasional.	Unacademical.
Tuition.	*Charity.*	*Livery Servants.*
Chamber Rent.	*Lectures in Experimental Philosophy.*	*Horses.*
University-Dues.	*Chemistry.*	*Chaise-hire.*
College-Dues.	*Anatomy.*	*Coffee-house.*
Butlery.	*Common-Law.*	*Ale-house.*
Commons.	*Master in Fencing.*	*Tavern.*
Bed-maker.	*Dancing.*	*Cook's-shop.*
Shoe-cleaner.	*Musick.*	*Billiards.*
Laundress.	*Drawing.*	*Tennis.*
Barber.	*French.*	*Cards.*
Bookseller.	*Italian.*	*Diversions.*
Mercer.	*Physician.*	
Taylor.	*Surgeon.*	
Sempstress.	*Apothecary.*	
Shoe-maker.	*Nurse.*	
Candles.	*Upholsterer.*	
Grocery.	*Joiner.*	
Fuel.	*Painter.*	
Hosier.	*Glazier.*	
Glover.	*Smith.*	
Milkman.	*Fees for Degree.*	

How much do I think reasonable to be allowed for Pocket-money and Diversions?

But will the income of my own fortune allow this?

Can my Parents Income afford me this Allowance?

Do not I over-rate my Parents clear Income?

Will not such Allowance be more than can be allotted to my other Brethren and Sisters?

Will it not deprive my Parents of their present Comforts and Conveniencies?

Will it not disable them from making due Provision for my Mother, and my other Brethren and Sisters?

Ought not what I spend at the University to be charged to my account as part of my Fortune?

Is it not a miserable thing to be in Debt?

Is it not unjust in me to contract Debts, which I have no probability of being able to discharge?

What probability have I of discharging those which I have contracted?

—— of affording to live hereafter as expensively as I do at present?

But,

But, ſuppoſing my preſent income will allow me in being expenſive, will not my example be injurious to others?

Will it not bring diſcredit upon the Place?

Shall I be at all more reſpected for my expenſiveneſs in Dreſs or in Entertainments?

Will it not be more uſeful and creditable with my ſuperfluities to do acts of kindneſs to my poor relations — or indigent Scholars — or induſtrious poor Tenants — or miſerable objects occaſionally recommended to me?

What inſtances of my Bounty in any of theſe ways do I recollect?

RELIGION.

HAVE I an humble and grateful ſenſe of duty towards God, for my creation, preſervation, and redemption?

Am I truly thankful for thoſe bleſſings which by the diſpoſition of His Providence are given me in my health, friends, fortune and education, beyond many of my countrymen?

Have I a ſincere deſire to perform the duties which as a man and a chriſtian, I owe to God, my neighbour, and myſelf— and am I deſirous to fulfil thoſe duties which are, and will be, incumbent upon me in my particular ſtation and calling?

Do I endeavour to cultivate and improve in myſelf ſuch deſires by occaſional acts of prayer in private?—and by a regular attendance upon the ſervice of God in publick?

Was I in my younger days regularly inſtructed in the principles of the Chriſtian Religion?

Hath my tutor given me any advice or inſtruction upon that ſubject?

Have I endeavoured to improve my knowledge of the ſame by the help of ſome approved expoſition of the Church Catechiſm?

Do I, upon ſuch points as are leſs obvious, conſult thoſe paſſages of Scripture which are therein cited in proof and ſupport of the ſame?

Do I, in the ſeaſons of the more ſolemn feſtivals of our church, more particularly endeavour to obtain a more accurate knowledge of the great points of Religion relating thereunto?

Have I been Confirmed, and do I underſtand the nature of that ordinance of our church?

Do I embrace the opportunity of receiving the Holy Communion at convenient intervals?

Do I endeavour, at ſuch ſeaſons more particularly, to obtain a full knowledge of that inſtitution?

Do I, in general, make a difference between Sundays and common-days in reſpect of the object of my ſtudy?

Have I any table of reference to ſermons proper to be read and conſulted upon particular points of faith and practice?

Have I a fair edition of the Old and New Teſtament in Engliſh?

Do I endeavour by degrees to perfect myſelf in their original languages?

Have I any approved expoſition of Scripture, to be conſulted by me, as difficulties or doubts ariſe upon particular paſſages?

Ought not all abettors of Irreligion and immorality, in common converſation, to be rejected with ſcorn and abhorrence?

Is it not an argument of ſomething vicious (in young perſons eſpecially) to ſeek after objections againſt Religion and Virtue?

Are not ſuch, commonly, vicious in their practice?

Will it not be juſt and prudent in me, to wave all conſideration of ſuch objections, till I have ſeriouſly conſidered the principal points of that Religion under which I am born, and which is eſtabliſhed in my native country?

Have I ever duly conſidered the evidence whereby the truth of Chriſtian Religion may be evinced?

Have I any book, which repreſents this matter in a compendious view?

Do I, whenever I find myſelf labour under doubts and difficulties, in theſe or ſuch important matters, conſult my tutor or ſome able friend?

DIVINITY.

WHAT foundation have I laid for improving myſelf and inſtructing others in the knowledge of Divinity?

Have I been careful to obtain that degree of knowledge which is referred to above?

Have I conſidered the texts of Scripture, whereby the principal truths contained in the Church Catechiſm may be evinced.

Have I given myſelf the pains to ſtate in writing the principal doctrines and duties of Chriſtianity with the Scripture proofs extracted from ſome approved expoſition of the Church Catechiſm?

Have I been inſtructed in any regular ſyſtem of moral philoſophy?

Have I compared diligently the truths there inculcated with the ſcriptural determinations upon thoſe points, as repreſented in ſome ſuch book as Gaſtrel's *Chriſtian Inſtitutes?*

Have I frequently enlarged my thoughts upon the foregoing ſubjects, by occaſionally reading the moſt reputable ſermons of our Engliſh Divines?

Have I a ſerious and ſatisfactory perſwaſion of the truth and obligation of Religion in general?

Can I explain to others the reaſons on which my religious perſwaſions are founded?

By what methods did I proceed in deducing or confirming my concluſions concerning the Being and Attributes of Almighty God?

Do I ſee diſtinctly the connection of the ſeveral religious duties reſpectively correſponding to each of the Divine Attributes?

What Authors have I conſulted upon theſe points?

Hath the truth of Chriſtian Religion any immediate connection with or dependence upon the truth of the Jewiſh Religion?

Doth the eſtabliſhment of the truth of Chriſtianity reflect evidence upon the truth of the Jewiſh Religion?

How ſtands the argument for the truth of Chriſtianity as drawn from miracles?

What

What difficulties upon this ſubject have been raiſed of ate years?

What are the moſt celebrated vindications of our Saviour's miracles?

How ſtands the argument for the truth of Chriſtianity, as drawn from prophecies?

—— from types?

By what later writers have theſe ſubjects been moſt fully illuſtrated?

Do I underſtand enough of Hebrew to ſee or examine the force of any particular Criticiſm upon the Old Teſtament?

Have I conſidered the Canon of the Old and New Teſtament, as repreſented in our ſixth Article?

Have I conſidered the time—the Author—and the immediate occaſion of writing each book, as well Apocryphal as Canonical?

Have I any diſtinct notion of what different kinds of Books the Old Teſtament conſiſts?

—— the New Teſtament?

—— which Books are properly hiſtorical?

—— in what order of time the hiſtorical facts of each are related, and how far the hiſtory is continued in each?

Have I any Epochs by which to diſtinguiſh the Sacred Hiſtory into its ſeveral periods?

By what ſupplement do I fill up the ſpace of time intermediate between the Old and New Teſtament?

Have I any Book or Chronological Tables for methodizing the order of Sacred Hiſtory?

What are the beſt authors of this kind?

Do I note down ſuch remarks and criticiſms upon ſelect paſſages of Scripture as preſent themſelves to me in the courſe of my reading?

What are the principal editions of the Old Teſtament in Hebrew, Greek, Latin, Engliſh?

—— of the New Teſtament in Greek, Latin, and Engliſh?

What are their ſeveral moſt remarkable differences and excellencies?

What Lexicons or other helps have I to aſſiſt me in underſtanding the original Hebrew of the Old Teſtament?

—— the original Greek of N. T.?

—— for the explanation of Jewiſh Cuſtoms and Antiquities?

What commentaries have I upon the whole, or upon particular parts, both of the Old and New Teſtament?

What Concordances have I to compare Scripture texts in Hebrew?

—— Greek?

—— Engliſh?

Have I conſidered the doctrines of the Church of England as repreſented in the 39 Articles, together with the ſcriptural proofs cited by *Welchman*, &c. in ſupport of them?

Have I enlarged my thoughts upon the particular occaſion of them and their meaning, as repreſented by Biſhop *Burnet*, &c.?

Have I conſidered the ſeveral offices of our Liturgy, ſo as to be ready in my performance of them, and to underſtand their reaſon, as repreſented in brief by Mr. Wheatly, or, more largely by Dr. Comber?

Is there any particular deference paid by the Church of England to the authority of the Primitive Church? And what?

—— with reſpect to matters of Doctrine?

—— Diſcipline?

—— Church government?

From whence is the ſenſe of the Primitive Church to recollected?

What books repreſent moſt diſtinctly the hiſtory of the propagation of Chriſtian Religion, within the three firſt centuries?

—— the antiquities, the inſtitutions, diſcipline and doctrines, anciently received throughout the Chriſtian Church?

—— in a compendious and diſtinct view, the ſucceſſion of what are called the Fathers, and other eccleſiaſtical writers?

Which are the moſt eminent, in Greek?
in Latin?

What are their ſeveral excellencies reſpectively?

Have I any diſtinct notion of the firſt propagation of Chriſtianity throughout the world, till the civil eſtabliſhment of it by Conſtantine?

Have

Have I any general notion of the ſtate and progreſs of Chriſtianity from that time till the reformation?

Do I know any thing of the Hiſtory of the Eſtabliſhment of Chriſtianity in this my native country?

—— of the progreſs of it till the time of Henry VIII?

Do I know any thing of the ſteps taken in that and the following reigns towards a reformation from the errors and uſurpations of Popery?

What are the eſſential differences between the Church of England and Rome in point of Doctrine?

—— in point of Church-government?

—— in point of Church-ſervice and Diſcipline?

Do I know the arguments whereby our Church is juſtified in her ſeparation on each of theſe articles?

What books contain the fulleſt repreſentation and confutation of Popery?

How does the Church of England ſtand diſtinguiſhed from Diſſenters?

——— Preſbyterians?

——— Anabaptiſts?

——— Quakers?

——— Independents?

What books are proper to be conſulted with regard to each?

What——with regard to the Eccleſiaſtical Laws which a private Clergyman may be immediately concerned to know?